THE

# PANCASUTTAM

OF

**an Unknown ancient writer**

EDITED

*With Introduction and Notes*

BY

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## INTRODUCTION

The Pancasūtra is a small manual for the guidance of an aspirant to Liberation, it is written from a personal point of view without technical details so common in Jain works At the first sight one is tempted to conjecture from its title that it is a compilation of five disconnected Sūtras The wholesale designation of Sūtra is a misnomer in the case of many Jain and Buddhistic Canonical works Sūtra in the case of our present work is used in the sense of a section containing many Sutras with necessary glosses and a lot of extraneous explanations and exhortations It is one whole work containing five sections closely connected with each other, each having a significant title The misery of samsara is brought home to the aspirant's mind and he is advised to seek shelter in Faith, (Religion), and the Religious dignitaries who would certainly rescue him from samsāra The seed of faith is sown in his heart which has grown a fertile receptacle due to his disgust towards the world He is asked to abstain from wicked deeds and adopt the good ones after repentance and confession before the holy teacher. A fivefold path of virtue is placed before him, he is to reflect on that and put it into practice This

gradually culminates into renunciation of the house-life and initiation into the ascetic order After penancial practices etc , karmas are destroyed and latent virtues of the soul developed The soul becomes free from the burden of karmas, flies upward to the top of the universe and permanently dwells in eternal bliss possessed of infinite faith, knowledge, power and happiness.

The treatment of subject matter in this work is a queer admixture of personal exclamations, appeals to the authority, moral injunctions, aphoristic maxims, homely illustrations and their application, cryptic statements and arguments, and of short descriptions

The First Section opens with a long quotation of the words of Jina The eternal soul due to its association with karmas from times immemorial is wandering in this samsāra merely multiplying the miseries To alienate oneself from sinful karmas one should seek shelter in Arahanta, Siddha, Dhamma and Sāhu, reprobate his previous bad deeds of various types in the presence of the holy teacher and try to adopt virtuous deeds thereafter He should hunger for the instruction of Arahantas and with respectful behaviour towards them he should try to carry out the course of conduct without transgressions He should cultivate an attitude of approval towards the great and small. He should understand his folly, magnify his demerits with a view to eradicate them, try to discriminate what is beneficial and harmful, and finally adopt what is beneficial Thus the inauspicious karmas get loosened and the auspi-

cious ones begin to give their fruit like a great medicine properly prescribed

In the Second Section the preparatory stage of faith and devotion advances to the adoption of virtues, the five partial vows of a pious householder, viz , (i) abstention from harm to living beings , (ii) abstention from false speech, (iii) abstention from taking things which are not freely given, (iv) abstention from sexual intercourse, (v) abstention from possessing property The practice of these vows is only partial, for instance, his abstention from sexual intercourse practically amounts to his abstention from sexual dealings except those in a wedded life. He bids goodbye to the unrighteous life and shakes hands with righteous conduct He feels respect to and keeps company with Faith that will lead him to spiritual enlightenment He should note the religious stage on which he is standing and try to bring his conduct upto the mark—always keeping his mental, verbal and physical activities pure He should treat all beings as he would treat himself, avoiding all preliminary sins that involve the loss of many lives. He should avoid the extremes of passions. He should be kind to all the members of his retinue as well. His gifts, enjoyments and paraphernalia should be proportionate to his gain. Comprehending the consequences of his acts he should carry out his duties in details and with remarkable alertness Keeping a sleepless night he should see what is proper for him and for his age. He should keep in mind that the pleasures of senses are all worthless Death might pounce on him at any moment the only antidote against death is Faith and that he should meditate upon with reverence.

In the Third Section the aspirant who has properly carried out the duties of a householder is ready to enter the order of monks But there are the responsibilities of a family life If the parents are still unenlightened he should impress upon their mind the temporary character of pleasures, the danger of death at any moment, and the scarcity of human birth from which alone Liberation can be attained The state of liberation is all happiness, completely immune from the nuisances, troubles and tortures that are quite usual in samsāra If they are enlightened he should practise austerities along with them In case they refuse to be enlightened, he should ask permission from them to enter the order of monks But if that permission is not granted he should leave his parents who are suffering from the disease of karma with a pious intention of securing the medicine of Right Faith for them and perchance they might be cured He should not offend his parents—a notable example to this effect comes from the life of Lord Mahāvīra When he leaves them with a pious intention it is as good as he does not leave them Intent on the comprehension of Reality, after offering reverence to the illustrious Arahantas and with due ceremonies he should get himself initiated in the order of monks at the hands of a great teacher

In the Fourth Section the aspirant who has entered the order of monks now applies himself studiously and sincerely to the practice of disciplinary duties of a monk with proper means. He has developed an attitude of nonattachment and his mind is perfectly composed Endowed with the

virtues of a good pupil he lives in the family of the teacher and receives instruction with humility He closely applies himself to the study of sacred texts and scrutinizingly carries the injunctions into practice,for he knows that no study can be called study if the principles studied are not put into practice Gradually he comes to possess fivefold carefulness and threefold control which help him to develop the latent powers of his self He grasps the nature of things leaving the unstable he exerts himself to attain the stable His meditation is disinterested his psychic activities grow purer his mind is composed, unvexed by disturbances and calamities He is aware of the disease of karmas Through a good teacher's advice he adopts the proper remedies He stops his careless conduct, eats tasteless and pure food, and is soon free from that karmic disease There is a confidence in him which helps him to keep his mind pure He obeys the order of Jina and puts it into practice It gradually takes him out of samsāra His achievements in auspicious meditation go on advancing and the rules of ascetic life are practised without transgressions Knowledge comes to his rescue and works as an instigator He is approaching the blessed end. Having carried out the disciplinary duties of the ascetic life and with the karmic dust shaken away he attains glory, is enlightened, is released from samsāra, completely blows away the karma and puts an end to miseries

In the Fifth Section we learn that soul after becoming free from karmas flies upwards with an unhindered speed to the top of the universe and

dwells there in an auspicious abode He is free from birth, old age and death. His karmic energies have lost their potency He has realised his nature He is devoid of the qualities of sense, a non-material embodiment of knowledge with no definable shape This is the eternal happiness the taste of which is beyond the comprehension of human thought He is self-established and self-supporting His happiness is infinite The number of liberable beings is infinite and we cannot even think that it would be exhausted at any time Karman is neither inherent in nor an imaginary ascription on the soul From times immemorial both of them are closely associated and they will be separated in Liberation like gold from ore—This doctrine of the Lord, based as it is on the logic of manifold predication, is infallible and should not be imparted to those who do not deserve it

The oftraised question whether a religion is *pravrttipara* or *nivrttipara* is not to the point with regard to Jainism It preaches a path which starts from *pravrtti* but ultimately merges into *nivrtti*

The charge of extreme idealism often levelled against Jain ethics is due to the fact that orientalists who first studied Jainism accidentally started with manuals of rules meant for ascetics, and others who depended on secondhand material never distinguished between the rules of a householder and those of a monk It is hoped that this error, intentional as it never was, would soon be corrected by the study of works like Pañcasūtra which prescribe a sober path of discipline for householders who

as they rise further on the ladder of spiritual development adopt severe forms of austerities

It is in the last section that we get a classical description of Nirvāna as conceived by Jaina philosophers It is declared to be a positive state of the eternal soul and a positive condition of unending bliss The Buddhistic conception of Nibbāna is one of the hotly discussed problems of Bauddha philosophy and I am sure that the scholars will find from the study of the last section that Nibbāna of the Pali Canon is nearer the description of the Jain idea of Nirvāna and it is only later on that Buddha's silence on metaphysical problems was exaggerated, the doctrine of momentariness though ethically meant in early days, was transferred to the realm of metaphysical problems, and the result was that Nibbāna came to be looked upon as a mere void

It is not possible to talk of individual authorship with regard to works like Pañchasūtra The basic contents of this book are as old as Jainism They are a liter[illegible] heirloom preserved in the memory of Jain monks There might have been omissions and commissions in later days. The confessionary exclamations might be shortened or lengthened according to the situation and convenience. Haribhadra who has written a commentary on this work says (possibly the colophon belongs to him!) that it is composed by ancient ācāryas.

The problem of the date of this work will have to be handled with caution As remarked above the ground-work, contents are as old as Jainism But what is the date of the present shape of this work ?

In its present shape it is commented upon by Haribhadra who flourished *circa* 700–770 A. C We find here and there the traces of influence of the Tattvārthasūtra,—for instance the illustrations of *alābū* etc (V § 3 See notes ) are merely referred to in this work and so far as I know, they are found in details for the first time in T. Sūtra of Umāsvāti. Pancasūtra with its ground work as old as Jainism has received additions from T Sūtra etc , and it is perhaps Haribhadra's commentary that gave it a final shape

The whole work is written in Ardha-māgadhi prose and here and there some prose lines raise the suspicion of a metrical shade (for instance *eappiattam khalu ittha lingam* (V § 3) Generally the text is easy but it becomes difficult in the last two chapters where narration is intermixed with logical discussions

The text of the Pancasūtra happens to be one prescribed for the B A Examination of the Bombay University for 1933 and 1934 It was discovered, rather late, that copies of this book were out of print I requested Dr P L Vaidya of the Nowrosjee Wadia College, Poona, to see if he could print the book in the interest of students He readily undertook it at great personal inconvenience and monetary loss which, it is hoped, the B A students of this University will make good by feelings of gratitude to him

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*1st July, 1932*

A N UPADHYE

# ॥ पंचसुत्तं ॥

## 1

## [ पावपडिग्घायगुणबीजाहाणसुत्तं ]

§ 1. नमो वीअरागाणं सव्वन्नूणं देविंदपूइआणं जहट्ठिअवत्थुवाईणं तेलुक्कगुरूणं अरुहंताणं भगवंताणं। जे एवमाइक्खंति–इह खलु अणाइ जीवे, अणाइ जीवस्स भवे, अणाइकम्मसंजोगनिव्वत्तिए, दुक्खरूवे, दुक्खफले, दुक्खाणुबंधे। एअस्स णं वुच्छित्ती सुद्धधम्माओ, सुद्धधम्मसंपत्ती पावकम्मविगमाओ पावकम्मविगमो तहाभव्वत्ताइभावओ। तस्स पुण विवागसाहणाणि—चउसरणगमणं दुक्कडगरिहा सुकडाणासेवणं। अओ कायव्वमिणं होउकामेणं सया सुप्पणिहाणं भुज्जो भुज्जो संकिलेसे तिकालमसंकिलेसे ॥

§ 2. जावज्जीवं मे भगवंतो परमतिलोगनाहा अणुत्तरपुण्णसंभारा खीणरागदोसमोहा अचिंतचिंतामणी भवजलहिपोआ एगंतसरणा अरहंता सरणं ॥

§ 3. तहा पहीणजरामरणा अवेअकम्मकलंका पणट्ठवाबाहा केवलनाणदंसणा सिद्धिपुरनिवासी निरुवमसुहसंगया सव्वहा कयकिच्चा सिद्धा सरणं ॥

§ 4. तहा पसंतगंभीरासया सावज्जजोगविरया पंचविहायारजाणगा परोवयारनिरया पउमाइनिदंसणा झाणज्झयणसंगया विसुज्झमाणभावा साहू सरणं ॥

§ 5. तहा सुरासुरमणुअपूइओ मोहतिमिरंसुमाली रागद्दोसविसपरममंतो, हेऊ सयलकल्लाणाणं, कम्मवणविहावसू, साहगो सिद्धभावस्स, केवलिपन्नत्तो धम्मो जावज्जीवं मे भगवं सरणं । सरणमुवगओ अ एएसिं गरहामि दुक्कडं ॥

§ 6. जं णं अरहंतेसु वा सिद्धेसु वा आयरिएसु वा उवज्झाएसु वा साहुसु वा साहुणीसु वा अन्नेसु वा धम्मट्ठाणेसु वा माणणिज्जेसु पूआणिज्जेसु, तहा माईसु वा पिईसु वा बंधूसु वा मित्तेसु वा उवयारिसु वा, ओहेण वा जीवेसु मग्गट्ठिएसु, अमग्गट्ठिएसु, मग्गसाहणेसु, अमग्गसाहणेसु जं किंचि वितहमायरिअं अणायरिअव्वं अणिच्छिअव्वं पावं पावाणुबंधि सुहुमं वा बायरं वा मणेण वा वायाए वा काएण वा, कयं वा काराविअं वा अणुमोइअं वा, रागेण वा दोसेण वा मोहेण वा, इत्थ वा जम्मे जम्मंतरेसु वा, गरहिअमेअं दुक्कडमेअं उज्झिअव्वमेअं विआणिअं मए कल्लाणमित्तगुरुभगवंतवयणाओ एवमेअं ति रोइअं सद्धाए, अरहंतसिद्धसमक्खं गरहामि अहमिणं दुक्कडमेअं उज्झिअव्वमेअं । इत्थ मिच्छामि दुक्कडं, मिच्छामि दुक्कडं, मिच्छामि दुक्कडं ॥

§ 7. होउ मे एसा सम्मं गरिहा । होउ मे अकरणनिअमो । बहुमयं ममेअं ति इच्छामि अणुसट्ठिं अरहंताणं, भगवंताणं गुरूणं कल्लाणमित्ताणं ति । होउ मे एएहिं संजोगो । होउ मे एसा सुपत्थणा । होउ मे इत्थ बहुमाणो । होउ मे इओ मोक्खबीअं ति । पत्तेसु एएसु अहं सेवारिहे सिआ । आणारिहे सिआ । पडिवत्तिजुत्ते सिआ । निरइआरपारगे सिआ ॥

§ 8. संविग्गो जहासत्तीए सेवेमि सुकडं। अणुमोएमि सव्वेसिं अरहंताणं अणुट्ठाणं। सव्वेसिं सिद्धाणं सिद्धभावं। सव्वेसिं आयरिआणं आयारं। सव्वेसिं उवज्झायाणं सुत्तप्पयाणं। सव्वेसिं साहूणं साहुकिरिअं। सव्वेसिं सावगाणं मोक्खसाहणजोगे। सव्वेसिं देवाणं सव्वेसिं जीवाणं होउकामाणं कल्लाणासयाणं मग्गसाहणजोगे। होउ मे एसा अणुमोअणा सम्मं विहिपुव्विआ, सम्मं सुद्धासया, सम्मं पडिवत्तिरूवा, सम्मं निरइआरा, परमगुणजुत्तअरहंताइसामत्थओ॥

§ 9. अचिंतसत्तिजुत्ता हि ते भगवंतो वीअरागा सव्वन्नू, परमकल्लाणा परमकल्लाणहेऊ सत्ताणं। मूढे अ म्हि पावे अणाइमोहवासिए, अणभिन्ने भावओ, हिआहिआणं अभिन्ने सिआ, अहिअनिवित्ते सिआ, हिअपवित्ते सिआ, आराहगे सिआ उचिअपडिवत्तीए सव्वसत्ताणं सहिअं ति। इच्छामि सुकडं, इच्छामि सुकडं, इच्छामि सुकडं॥

§ 10. एवमेअं सम्मं पढमाणस्स सुणमाणस्स अणुप्पेहमाणस्स सिढिलीभवंति परिहायंति खिज्जंति असुहकम्माणुबंधा। निरणुबंधे वाऽसुहकम्मे भग्गसामत्थे सुहपरिणामेणं कडगबद्धे विअ विसे अप्पफले सिआ, सुहावणिज्जे सिआ, अपुणभावे सिआ। तहा आसगलिज्जंति परिपोसिज्जंति निम्मविज्जंति सुहकम्माणुबंधा। साणुबंधं च सुहकम्मं पगिट्ठं पगिट्ठभावज्जिअं नियमफलयं सुप्पउत्ते विअ महागए सुहफले सिआ, सुहपवत्तगे सिआ, परमसुहसाहगे सिआ। अओ अपडिबंधमेअं असुहभावनिरोहेणं सुहभावबीअं ति सुप्पणिहाणं सम्मं पढिअव्वं सोअव्वं अणुप्पेहिअव्वं ति॥

§ 11. नमो नमिअनमिआणं परमगुरुवीअरागाणं। नमो सेसनमुक्काररिहाणं। जयउ सव्वन्नुसासणं। परमसंबो-

हीए सुहिणो भवंतु जीवा सुहिणो भवंतु जीवा सुहिणो भवंतु जीवा ॥

इति पावपडिग्घायगुणबीजाहाणसुत्तं सम्मत्तं ॥१॥

II

## [ साहुधम्मपरिभावणासुत्तं ]

§ 1. जायाए धम्मगुणपडिवत्तिसद्धाए भाविज्जा एएसिं सरूवं पयइसुंदरत्तं अणुगामित्तं परोवयारित्तं परमत्थहेउत्तं। तहा दुरणुचरत्तं भंगे दारुणत्तं महामोहजणगत्तं भूओ दुल्लहत्तं ति। एवं जहासत्तीए उचिअविहाणेणं अच्चंतभावसारं पडिवज्जिज्जा। तं जहा—थूलगपाणाइवायविरमणं १, थूलगमुसावायविरमणं २, थूलगअदत्तादाणविरमणं ३, थूलगमेहुणविरमणं ४, थूलगपरिग्गहविरमणमिच्चाइ ५ पडिवज्जिऊण पालणे जइज्जा, सयाणागाहगे सिआ, सयाणाभावगे सिआ, सयाणापरतंते सिआ। आणा हि मोहविसपरममंतो, जलं दोसाइजलणस्स, कम्मवाहितिगिच्छासत्थं, कप्पपायवो सिवफलस्स॥

§ 2. वज्जिज्जा अधम्ममित्तजोगं, चिंतिज्जाभिणवपाविए गुणे, अणाइभवसंगए अ अगुणे, उदग्गसहकारित्तं अधम्ममित्ताणं, उभयलोगगरहिअत्तं, असुहजोगपरंपरं च। परिहरिज्जा सम्मं लोगविरुद्धे करुणापरे जणाणं, न खिंसाविज्ज धम्मं, संकिलेसो खु एसा, परमबोहिबीअमबोहिफलमप्पणो त्ति। एवमालोएज्जा—न खलु इत्तो परो अणत्थो, अंधत्तमेअं संसाराडवीए, जणगमणिट्ठावायाणं, अइदारुणं सरूवेणं, असुहाणुबंधमच्चत्थं॥

§ 3. सेविज्ज धम्ममित्ते विहाणेणं, अंधो विवाणूकट्टए, वाहिए विव वेज्जे, दरिद्दो विव ईसरे, भीओ विव महानायगे। न इओ सुंदरतरमन्नं ति बहुमाणजुत्ते सिआ आणाकंखी आणापडिच्छगे आणाअविराहगे आणानिप्फायगे त्ति॥

§ 4. पडिवन्नधम्मगुणारिहं च वट्टिज्जा गिहिसमुचिएसु गिहिसमायारेसु परिसुद्धाणुट्ठाणे परिसुद्धमणकिरिए परिसुद्धवइकिरिए परिसुद्धकायकिरिए॥

§ 5. वज्जिज्जाऽणेगोवघायकारगं गरहणिज्जं बहुकिलेसं आयइविराहगं समारंभं। न चिंतिज्जा परपीडं। न भाविज्जा दीणयं। न गच्छिज्जा हरिसं। न सेविज्जा वितहाभिनिवेसं। उचिअमणपवत्तगे सिआ। न भासिज्जा अलिअं, न फरुसं, न पेसुन्नं, नाणिबद्धं। हिअमिअभासगे सिआ। एवं न हिंसिज्जा भूआणि। न गिण्हिज्ज अदत्तं। न निरिक्खिज्ज परदारं। न कुज्जा अणत्थदंडं। सुहकायजोगे सिआ॥

§ 6. तहा लाहोचिअदाणे लाहोचिअभोगे लाहोचिअपरिवारे लाहोचिअनिहिकरे सिआ। असंतावगे परिवारस्स गुणकरे जहासत्ति अणुकंपापरे निम्ममे भावेणं। एवं खु तप्पालणे वि धम्मो जह अन्नपालणे त्ति। सव्वे जीवा पुढो पुढो। ममत्तं बंधकारणं। तहा तेसु तेसु समायारेसु सइसमन्नागए सिआ, अमुगोहं, अमुगकुले, अमुगसिस्से, अमुगधम्मट्ठाणठिए, न मे तव्विराहणा, न मे तदारंभो, वुड्ढी ममेअस्स, एअमित्थ सारं, एअमायभूअं, एअं हिअं, असारमन्नं सव्वं विसेसओ अविहिगहणेणं, एवमाह तिलोगबंधू परमकारुणिगे सम्मं संबुद्धे भगवं अरहंते त्ति। एवं समालोचिअ तदविरुद्धेसु समायारेसु सम्मं वट्टिज्जा, भावमंगलमेअं तन्निप्फत्तीए॥

§ 7. तहा जागरिज्ज धम्मजागरिआए, को मम कालो,

किमेअस्स उचिअं, असारा विसया निअमगामिणो विरसावसाणा। भीसणो मच्चू सव्वाभावकारी अविन्नायागमणो अणिवारणिज्जो पुणो पुणोणुबंधी। धम्मो एअस्स ओसहं एगंतविसुद्धो महापुरिससेविओ सव्वहिअकारी निरइआरो परमाणंदहेऊ ॥

§ 8. नमो इमस्स धम्मस्स। नमो एअधम्मप्पगासगाणं। नमो एअधम्मपालगाणं। नमो एअधम्मपरूवगाणं। नमो एअधम्मपवज्जगाणं। इच्छामि अहमिणं धम्मं पडिवज्जित्तए सम्मं मणवयणकायजोगेहिं। होउ ममेअं कल्लाण परमकल्लाणाणं जिणाणमणुभावओ। सुप्पणिहाणमेवं चिंतिज्जा पुणो पुणो। एअधम्मजुत्ताणमववायकारी सिआ। पहाणं मोहच्छेअणमेअं। एवं विसुज्झमाणे भावणाए कम्मापगमेणं उवेइ एअस्स जोग्गयं। तहा संसारविरत्ते संविग्गे भवइ अममे अपरोवतावी विसुद्धे विसुद्धमाणभावे ॥

इति साहुधम्मपरिभावणासुत्तं सम्मत्तं ॥ २ ॥

## III

## [ पव्वज्जागहणविहिसुत्तं ]

§ 1. परिभाविए साहुधम्मे जहोदिअगुणे जइज्जा सम्ममेअं पडिवज्जित्तए अपरोवतावं। परोवतावो हि तप्पडिवत्तिविग्घं, अणुपाओ खु एसो, न खलु अकुसलारंभओ हिअं। अप्पडिबुद्धे कहिंचि पडिबोहिज्जा अम्मापिअरे। उभयलोगसफलं जीविअं। समुदायकडा कम्मा समुदायफल त्ति। एवं सुदीहो अ विओगो। अन्नहा एगरुक्ख-

निवासिसउणतुल्लमेअं । उद्दामो मच्चू पच्चासन्नो अ। दुल्लहं मणुअत्तं समुद्दपडिअरयणलाभतुल्लं । अइप्पभूआ अन्ने भवा दुक्खबहुला मोहंधयारा अकुसलाणुबंधिणो अजोग्गा सुद्धधम्मस्स । जोग्गं च एअं पोअभूअं भवसमुद्दे । जुत्तं सकज्जे निउंजिउं संवरट्ठइअछिद्दं नाणकण्णधारं तव-पवणजवणं । खणे दुल्लहे सव्वकज्जोवमाईए सिद्धिसाहग-धम्मसाहगत्तेण । उवादेआ य एसा जीवाणं, जं न इमीए जम्मो, न जरा, न मरणं, न इट्ठविओगो, नाणिट्ठसंपओगो, न खुहा, न पिवासा, न अन्नो कोइ दोसो, सव्वहा अपरतंतं जीवावत्थाणं असुभरागाइरहिअं संतं सिवं अव्वाबाहं ति । विवरीओ अ संसारो इमीए अणवट्ठिअसहावो । इत्थ खलु सुही वि असुही, संतमसंतं, सुविणु व्व सव्वमालमालं ति । ता अलमित्थ पडिबंधेणं । करेह मे अणुग्गहं । उज्जमह एअं वुच्छिदित्तए । अहं पि तुम्हाणुमईए साहेमि एअं। निव्विण्णो जम्ममरणेहिं । समिज्झइ अ मे समीहिअं गुरुपभावेणं । एवं सेसे वि बोहिज्जा । तओ सममेएहिं सेविज्ज धम्मं । करि-ज्जोचिअकरणिज्जं निरासंसो उ सव्वदा । एअं परममुणि-सासणं ॥

§ 2. अबुज्झमाणेसु अ कम्मपरिणईए विहिज्जा जहा-सत्ति तदुवकरणं आओवायसुद्धं समईए । कयन्नुआ खु एसा, करुणा य धम्मप्पहाणजणणी जणम्मि । तओ अणु-न्नाए पडिवज्जिज्ज धम्मं । अन्नहा अणुवहे चेव उवहिजुत्ते सिआ । धम्माराहणं खु हिअं सव्वसत्ताणं । तहा तहेअं संपाडिज्जा । सव्वहा अपडिवज्जमाणे चइज्जा ते अट्ठाण-गिलाणोसहत्थचागनाएणं ॥

§ 3 से जहानामए केइ पुरिसे कहंचि कंतारगए अम्मा-पिइसमेए तप्पडिबद्धे वच्चिज्जा । तेसि तत्थ निअमघाई

पुरिसामित्तासज्झे संभवओसहे महायंके सिआ। तत्थ से पुरिसे तप्पडिबंधाओ एवमालोचिअ न भवंति एए निअमओ ओसहमंतरेण, ओसहभावे अ संसओ, कालसहाणि अ एआणि। तहा संठविअ संठविअ तदोसहनिमित्तं सवित्तिनिमित्तं च चयमाणे साहू। एस चाए अचाए। अचाए चेव चाए। फलमित्थ पहाणं बुहाणं। धीरा एअदंसिणो। स ते ओसहसंपायणेण जीवाविज्जा। संभवाओ पुरिसोचिअमेअं॥

§4. एवं सुक्कपक्खिए महापुरिसे संसारकंतारपडिए अम्मापिइसंगए धम्मपडिबद्धे विहरिज्जा।. तेसिं तत्थ निअमविणासगे अपत्तबीजाइपुरिसामित्तासज्झे संभवंतसम्मत्ताइओसहे मरणाइविवागे कम्मायंके सिआ। तत्थ से सुक्कपक्खिए पुरिसे धम्मपडिबंधाओ एवं समालोचिअ विणस्संति एए अवस्सं सम्मत्ताइओसहाविरहेण, तस्स संपाडणे विभासा, कालसहाणि अ एआणि ववहारओ। तहा संठविअ संठविअ इहलोगचिंताए तेसिं सम्मत्ताइओसहनिमित्तं विसिट्ठगुरुमाइभावेण सवित्तिनिमित्तं च किच्चकरणेण चयमाणे संजमपडिवत्तीए साहुसिद्धीए। एस चाए अचाए तत्तभावणाओ। अचाए चेव चाए मिच्छाभावणाओ। तत्तफलमित्थ पहाणं परमत्थओ। धीरा एअदंसिणो आसन्नभव्वा। स ते सम्मत्ताइओसहसंपाडणेण जीवाविज्जा अच्चंतिअं अमरणावंझबीअजोगेणं। संभवाओ सुपुरिसोचिअमेअं। दुप्पडिआराणि अ अम्मापिईणि। एस धम्मो सयाणं। भगवं इत्थ नायं परिहरमाणे अकुसलाणुबंधि अम्मापिइसोगं ति॥

§ 5. एवमपरोवतावं सव्वहा सुगुरुसमीवे पूइत्ता भगवंते वीअरागे साहू अ तोसिऊण विहवोचिअं किवणाई, सुप्पउत्तावस्सए सुविसुद्धनिमित्ते समहिवासिए विसुज्झ-

माणो महया पमोएणं सम्मं पव्वइज्जा लोअधम्मेहिंतो लोगुत्तरधम्मगमणेण । एसा जिणाणमाणा महाकल्लाण त्ति न विराहिअव्वा बुहेणं महाणत्थभयाओ सिद्धिकंखिणा ॥

॥ इति पव्वज्जागहणविहिसुत्तं सम्मत्तं ॥ ३ ॥

IV

## [ पव्वज्जापरिपालणासुत्तं ]

§ 1. स एवमभिपव्वइए समाणे सुविहिभावओ किरिया-फलेण जुज्जइ । विसुद्धचरणे महासत्ते न विवज्जयमेइ । एअअभावेऽभिप्पेअसिद्धी उवायपवित्तीओ । नाविवज्जत्थोऽ-णुवाए पयट्टइ । उवाओ अ उवेअसाहगो निअमेण । तस्सत-त्तच्चाओ अन्नहा अइप्पसंगाओ, निच्छयमयमेअं ॥

§ 2 से समलेट्ठुकंचणे समसत्तुमित्ते निअत्तग्गहदुक्खे पसमसुहसमेए सम्मं सिक्खमाइअइ । गुरुकुलवासी गुरु-पडिबद्धे विणीए भूअत्थदरिसी न इओ हिअं तत्तं ति मन्नइ । सुस्सूसाइगुणजुत्ते तत्ताभिनिवेसा विहिपरे परममंतो त्ति अहिज्जइ सुत्तं बद्धलक्खे आसंसाविप्पमुक्के आययट्ठी । स तमवेइ सव्वहा । तओ सम्मं निउंजइ । एअं धीराण सासणं । अन्नहा अणिओगो अविहिगहिअमंतनाएण । अणाराह-णाए न किंचि । तदणारंभाओ धुवं इत्थ मग्गदेसणाए दुक्खं अवधीरणा अप्पडिवत्ती । नेवमहीअमहीअं अवगमविरहेण । न एसा मग्गगामिणो विराहणा अणत्थमुहा । अत्थहेऊ तस्सा-रंभाओ धुवं । इत्थ मग्गदेसणाए अणभिनिवेसो पडिवत्ति-मेत्तं किरिआरंभो । एवं पि अहीअं अहीअं अवगमलेस-

जोगओ। अयं सबीओ निअमेण। मग्गगामिणो खु एसा अवायबहुलस्स। निरवाए जहोदिए सुत्तुत्तकारी हवइ पवयणमाइसंगए पंचसामिए तिगुत्ते। अणत्थपरे एअच्चाए अविअत्तस्स सिसुजणणिचायनाएण। विअत्ते इत्थ केवली एअफलभूए सम्ममेअं विआणइ दुविहाए परिन्नाए। तहा आसासपयासदीवं संदीणाथिराइभेअं, असंदीणथिरत्थमुज्जमइ जहासत्ति। असंभंते अणूसगे असंसत्तजोगाराहए भवइ। उत्तरुत्तरजोगसिद्धीए मुच्चइ पावकम्मुण त्ति। विसुज्झमाणे आभवं भावकिरिअमाराहेइ। पसमसुहमणुहवइ अपीडिए संजमतवकिरिआए अव्वहिए परीसहोवसग्गेहिं वाहिअसुकिरिआनाएणं॥

§ 3. से जहानामए केई महावाहिगहिए अणुहूअतव्वेअणे विन्नाया सरूवेण निव्विण्णे तत्तओ। सुवेज्जवयणेण सम्मं तमवगच्छिअ जहाविहाणओ पवन्ने सुकिरिअं। निरुद्धजहिच्छाचारे तुच्छपत्थभोई मुच्चमाणे वाहिणा निअत्तमाणवेअणे समुवलब्भारोग्गं पवड्ढमाणतब्भावे तल्लाभनिव्वुईए तप्पडिबंधाओ सिराखाराइजोगे वि वाहिसमारोग्गविन्नाणेण इट्ठनिप्फत्तीओ अणाकुलभावयाए किरिओवओगेण अपीडिए अव्वहिए सुहलेस्साए वड्ढइ। विज्जं च बहु मन्नइ॥

§ 4. एवं कम्मवाहिगहिए अणुभूअजम्माइवेअणे विन्नाया दुक्खरूवेणं निव्विण्णे तत्तओ। तओ सुगुरुवयणेण अणुट्ठाणाइणा तमवगच्छिअ पुव्वुत्तविहाणओ पवन्ने सुकिरिअं पव्वज्जं निरुद्धपमायायारे असारसुद्धभोई मुच्चमाणे कम्मवाहिणा निअत्तमाणिट्ठविओगाइवेअणे समुवलब्भ चरणारोग्गं पवड्ढमाणसुहभावे तल्लाभनिव्वुईए तप्पडिबंधविसेसओ परीसहोवसग्गभावे वि तत्तसंवेअणाओ कुसलासयवुड्ढीए थिरासयत्तेण धम्मोवओगाओ सया थिमिए तेउल्लेसाए पवड्ढइ। गुरुं च बहु मन्नइ जहोचिअं असंगपडिवत्तीए

निसग्गपवित्तिभावेण। एसा गुरुई विआहिआ भावसारा विसेसओ भगवंतबहुमाणेणं। जो मं पडिमन्नइ से गुरु ति तदाणा। अन्नहा किरिआ अकिरिआ कुलडानारीकिरिआसमा गरहिआ तत्तवेईणं अफलजोगओ, विसन्नतत्तीफलमित्थ नायं, आवट्टे खु तप्फलं असुहाणुबंधे॥

§ 5. आयओ गुरुबहुमाणो अवंझकारणत्तेण। अओ परमगुरुसंजोगो। तओ सिद्धी असंसयं। एसेह सुहोदए पगिट्ठतयणुबंधे भववाहितेगिच्छी। न इओ सुंदरं परं। उवमा इत्थ न विज्जई। स एवंपन्ने एवंभावे एवंपरिणामे अप्पडिवडिए वड्ढमाणे तेउल्लेसाए दुवालसमासिएणं परिआएणं अइक्कमइ सव्वदेवतेउल्लेसं, एवमाह महामुणी। तओ सुक्के सुक्काभिजाई भवइ। पायं छिन्नकम्माणुबंधे खवइ लोगसन्नं। पडिसोअगामी अणुसोअनिवित्ते, सया सुहजोगे एस जोगी विआहिए। एस आराहगे सामण्णस्स जहागहिअपइन्ने सव्वोवहासुद्धे संधइ सुद्धगं भवं सम्मं अभवसाहगं भोगकिरिआसुरूवाइकप्पं। तओ ता संपुण्णा पाउणइ अविगलहेउभावओ असंकिलिट्ठसुहरूवाओ अपरोवताविणो सुंदरा अणुबंधेणं। न य अन्ना संपुण्णा॥

§ 6 तत्तत्तखंडणेण एअं नाणं ति वुच्चइ। एअम्मि सुहजोगसिद्धी उचिअपडिवत्तिपहाणा। इत्थ भावो पवत्तगो। पायं विग्घो न विज्जइ निरणुबंधासुहकम्मभावेण। अक्खित्ताओ इमे जोगा भावाराहणाओ। तहा तओ सम्मं पवत्तइ। निप्फायइ अणाउले। एवं किरिआ सुकिरिआ एगंतनिक्कलंका निक्कलंकत्थसाहिआ तहा सुहाणुबंधा उत्तरुत्तरजोगसिद्धीए। तओ से साहइ परं परत्थं सम्मं तक्कुसले सया, तेहिं तेहिं पगारेहिं साणुबंधं महोदए बीजबीजादिट्ठावणेणं। कत्तिविरिआइजुत्ते अवंझसुहचेट्ठे समंतभद्दे सुप्पणिहाणाइहेऊ मोह-

तिमिरदीवे रागामयवेज्जे दोसाणलजलणिही संवेगसिद्धिकरे हवइ अचिंतचिंतामणिकप्पे। स एवं परंपरत्थसाहए तहा-करुणाइभावओ, अणेगेहिं भवेहिं विमुच्चमाणे पावकम्मुणा, पवड्ढमाणे अ सुहभावेहिं, अणेगभविआए आराहणाए पाउ-णइ सव्वुत्तमं भवं चरमं अचरमभवहेउं अविगलपरंपरत्थ-निमित्तं। तत्थ काऊण निरवसेसं किच्चं विहूअरयमले सिज्झइ, बुज्झइ, मुच्चइ, परिनिव्वाइ, सव्वदुक्खाणमंतं करेइ ॥

इति पव्वज्जापरिपालणासुत्तं सम्मत्तं ॥ ४ ॥

V

## [ पव्वज्जाफलसुत्तं ]

§ 1. स एवमभिसिद्धे परमबंभे मंगलालए जम्मजरा-मरणरहिए पहीणासुहे अणुबंधसत्तिवज्जिए संपत्तनिअ-सरूवे अकिरिए सहावसंठिए अणंतनाणे अणंतदंसणे। से न सद्दे, न रूवे, न गंधे, न रसे, न फासे, अरूवी सत्ता, अणित्थंथसंठाणा, अणंतविरिआ, कयकिच्चा, सव्वाबाह-विवज्जिआ, सव्वहा निरवेक्खा, थिमिआ, पसंता। असं-जोगिए एसाणंदे अओ चेव परे मए। अवेक्खा अणाणंदे, संजोगो विओगकारणं, अफलं फलमेआओ, विणिवायपरं खु तं। बहुमयं मोहाओ अबुहाणं, जमित्तो विवज्जओ, तओ अणत्था अपज्जवसिआ, एस भावरिऊ परे अओ वुत्ते उ भगवया। नागासेण जोगो एअस्स, से सरूवसंठिए, नागास-मन्नत्थ, न सत्ता सदंतरमुवेइ। अचिंतमेअं केवलिगम्मं तत्तं। निच्छयमयमेअं। विजोगवं च जोगो त्ति न एस जोगो भिन्नं लक्खणमेअस्स। न इत्थावेक्खा। सहावो खु

एसो अणंतसुहसहावकप्पो । उवमा इत्थ न विज्जइ । तब्भावेऽणुभवो परं तस्सेव । आणा एसा जिणाणं सव्वन्नूणं अवितहा एगंतओ । न वितहत्ते निमित्तं । न चानिमित्तं कज्जं ति ॥

§ 2. निदंसणमेत्तं तु नवरं । सव्वसत्तुक्खए सव्ववाहि-विगमे सव्वत्थसंजोगेणं सव्विच्छासंपत्तीए जारिसमेअं, इत्तोऽणंतगुणं तं तु भावसत्तुक्खयादितो । रागादओ भाव-सत्तू, कम्मोदया वाहिणो, परमलद्धीओ उ अट्ठा, अणिच्छे-च्छा इच्छा । एवं सुहुममेअं न तत्तओ इयरेण गम्मइ, जइ-सुहं व अजइणा, आरोग्गसोहं व रोगिण त्ति विभासा । अचिंतमेअं सरूवेणं । साइअपज्जवसिअं एगसिद्धावेक्खाए, पवाहओ अणाई । ते वि भगवंतो एवं । तहाभव्वत्ताइभावओ । विचित्तमेअं तहाफलभेएण । नाविचित्ते सहकारिभेओ, तदवेक्खो तओ त्ति, अणेगंतवाओ तत्तवाओ । स खलु एवं । इहरहेगंतो, मिच्छत्तमेसो, न इत्तो ववत्था । अणारिह-अमेअं । संसारिणो उ सिद्धत्तं । नाबद्धस्स मुत्ती सद्दत्थ-रहिआ । अणाइमं बंधो पवाहेणं अईअकालतुल्लो । अबद्ध-बंधणे वामुत्ती पुणोबंधपसंगओ । अविसेसो अ बद्धमुक्काणं । अणाइजोगे वि विओगो कंचणोवलनाएणं । न दिदिक्खा अकरणस्स । न यादिट्ठम्मि एसा । न सहजाए निवित्ती । न निवित्तीए आयट्ठाणं । न य अन्नहा तस्सेसा, न भव्वत्ततुल्ला नाएणं, न केवलजीवरूवमेअं, न भाविजोगावेक्खाए तुल्लत्तं, तया केवलत्तेण सयाविसेसओ, तहासहावकप्पणमप्पमाण-मेव । एसेव दोसो परिकप्पिआए । परिणामभेआ बंधाइभेओ त्ति साहू । सव्वनयविसुद्धीए निरुवचरिओभयभावेणं । न अप्पभूअं कम्मं । न परकप्पिअमेअं । न एवं भवादिभेओ । न भवाभावो उ सिद्धी । न तदुच्छेदेणुप्पाओ । न एवं समंज-सत्तं । नाणाइमंतो भवो । न हेउफलभावो । तस्स तहासहाव-

कप्पणमजुत्तं निराहारन्नयकओ निओगेणं। तस्सेव तहाभावे जुत्तमेअं सुहुममट्ठपयमेअं विचिंतिअव्वं महापन्नाए त्ति ॥

§ 3. अपज्जवसिअमेव सिद्धसोक्खं। इत्तो चेवुत्तमं इमं। सव्वहा अणुस्सुगत्तेऽणंतभावाओ। लोगंतसिद्धिवासिणो एए। जत्थ य एगो तत्थ निअमा अणंता। अकम्मुणो गई पुव्वपओगेण अलाउप्पभिइनायओ। निअमो अओ चेव अफुसमाणगईए गमणं। उक्करिसविसेसओ इअं। अव्वुच्छेओ भव्वाण अणंतभावेण। एअमणंताणंतयं समया इत्थ नायं। भव्वत्तं जोग्गयामेत्तमेव केसिंचि पडिमाजोग्गदारुनिदंसणेण। ववहारमयमेअं। एसो वि तत्तंगं पवित्तिविसोहणेण अणेगंतसिद्धीओ निच्छयंगभावेण। परिसुद्धो उ केवलं। एसा आणा इह भगवओ समंतभद्दा तिकोडिपरिसुद्धीए अपुणबंधगाइगम्मा। एअप्पिअत्तं खलु इत्थ लिंगं, ओचित्तपवित्तिविन्नेअं संवेगसाहगं निअमा। न एसा अन्नेसिं देआ। लिंगविवज्जयाओ तप्परिन्ना। तयणुग्गहट्ठयाए आमकुंभोदगनासनाएणं, एसा करुण त्ति वुच्चइ। एगंतपरिसुद्धा अविराहणाफला तिलोगनाहबहुमाणेणं निस्सेअससाहिग त्ति ॥

इति पव्वज्जाफलसुत्तं सम्मत्तं ॥ ५ ॥

## NOTES

§ 1. H takes अरुहताण as equal to अरुहेभ्यः and interprets thus —न रोहन्ति न भवाङ्कुरोदयमासादयन्ति कर्मबीजाभावादिति अरुहा तेभ्य· But this is no more than his grammatical ingeniousness अरुहताण plainly means अर्हद्भ्यः (See हेम° ii 111) Some vernacular commentators of recent days have committed similar mistakes the word अरिहत is sometimes taken to be Sk and thus interpreted अरीन् कर्मशत्रून हन्तीति अरिहन्तः. But according to हेमचन्द्र अरिहत, अरहत and अरुहत are the Pk equivalents of अर्हन् The word अर्हन् (तलाशोकाद्यष्टमहाप्रातिहार्यलक्षणा पूजामर्हन्तीति अर्हन्तः ) is used in a technical sense in Jaina works, and roughly it can be equated with तीर्थंकर. He is the first of the five dignitaries, viz ,अर्हन्,सिद्ध,आचार्य,उपाध्याय and साधु, to whom every Jain offers salutation every day in the famous formula —

णमो अरहताण । णमो सिद्धाण । णमो आइरियाण । णमो उवज्झायाण । णमो लोए सव्वसाहूण ।

There are some words in this text such as धर्म, भाव, योग, etc , whose exact significance is very difficult for a beginner to grasp and whose meaning often depends on the context So one is forced to use different English equivalents often without satisfaction

सुद्धधम्माओ० -H says ज्ञानदर्शनचारित्ररूपात, औचित्येन मातत्य-सत्कारविधिसेवितात्, अयं च श्रावकादेरपि अभिग्रहपालनेन ज्ञेय. .

पावकम्म°-Karman according to Jainism is a subtle form of matter that inflows into the soul due to the vibrations of passions etc The Karman is evil or good according to its fruits

तहा भव्व°-'भव्यत्व नाम सिद्धिगमनयोग्यत्वमनादिपारिणामिको भाव ' 'आदिशब्दात्कालनियतिकर्मपुरुषकारपरिग्रहः '—H

' त्रिकाल त्रिसन्ध्यमिति '—H.

§ 2 Technically speaking there is some difference between Arahanta and Siddha अरहत might be compared with a soul in the जीवन्मुक्तावस्था of the Hindu conception All Arahantas will be Siddhas but all Siddhas are not Arahantas In the अरहत stage, only the four घातिकर्मs out of the eight Karmas are destroyed, and thus when अरहत destroys the remaining four, he also becomes सिद्ध Arhatship is the lot of a selected few सिद्धs destroy all the eight Karmas at a stretch The eight Karmas are — ज्ञानावरणीय, दर्शनावरणीय, मोहनीय, अन्तराय, आयु, नाम, गोत्र, and वेदनीय The first four are घाति since they soil the nature of the soul by perforce wanderings in ससार. अरहत necessarily devotes a portion of his life for preaching the sacred religion but in Siddha's case it is not obligatory

§ 4 ' पञ्चविधमाचार ज्ञानाचारादिभेदभिन्नम् '—H The cultivation of Right conduct is five-fold with regard to, (i) Knowledge, (ii) Faith, (iii) Virtue, (iv) Austerities, (v) Strength.

पद्मादिनिदर्शना –'पद्मादीनि पङ्कोत्पत्तिजलस्थितिभावेऽपि तदस्पर्शनेन कामभोगापेक्षयैवमेव भाव । आदिशब्दाच्छरत्सलिलादिग्रहः' ।

The lotus though born in water and standing in mud stands *above* them, similarly a saint though in the world is above the attachment thereof.

§ 5 This method of seeking shelter has its counterpart in Buddhism also where the Bhikkhu seeks shelter in Buddha, Dhamma and Sangha The difference in enumeration sheds light on the metaphysical and ethical background of these two Religions Buddhism is mainly an ethical order while Jaina ethics is meaningless without its eternal soul and positive bliss of निर्वाण Siddha cannot find place in Buddhistic enumeration because Buddha hesitated to be definite on the post-mortem destiny of the soul Buddha cannot leave out सघ because the newly formed order and organisation of monks was simply an unique feature of Buddhism The most common form of this सरणसुत्त which is current both among the श्वेताम्बरs and दिगबरs runs thus—

चत्तारि सरण पवज्जामि, अरहते सरण पवज्जामि, सिद्धे सरण पवज्जामि, साहू सरण पवज्जामि, केवलिपन्नत्त धम्म सरण पवज्जामि ।

We find this topic of fourfold shelter treated at length in the चउसरणपइण्णय the contents of which closely agree with this section.

§ 6 This section gives the way in which the householder offers confession of his sins before the teacher with a view to correct his behaviour thereafter The phrase मिच्छामि दुक्कड has been a stumbling block to commentators since even the days of निर्युक्ति. The phrase is so popular and so often repeated in the circle of Jain monks that its literal meaning is lost

sight of and even निर्युक्तिकार put,a symbolic interpretation on that poor phrase Sounds may be significant but certainly not in the manner in which the phrase is vivisected. Haribhadra is too modest when he says,

व्याख्या अस्य अर्थविशेषत्वात्प्राकृताक्षरैरेव न्याय्या, निर्युक्तिकारवचनप्रामाण्यात । आह च निर्युक्तिकार —

मि त्ति मिउमद्दवत्ते च्छत्ति य दोसाण छायणे होइ।
मि त्ति य मेराइ ठिओ दु त्ति दुगुछामि अप्पाण ॥
क्क त्ति कड मे पाव ड त्ति य डेवेमि त उवसमेण ।
एसो मिच्छादुक्कडपयक्खरत्थो समासेण ॥

But we can rise above this commentarial bias and interpret the passage independantly The phrase can be interpreted in three ways (i) मा इच्छामि दुक्कड ( as against इच्छामि सुक्कड in §11 ), (ii) मिच्छा ( = मिथ्या ) मे ( मि is only a shortening of मे ) दुक्कडं, (ii) मिच्छामि ( = मिथ्यामि denominative use of मिथ्या )दुक्कड. I prefer the first The third would mean "I falsify (i e. render them negative without fruits ) ( my ) wicked deeds But the first is contextually appropriate and the phrase इच्छामि सुक्कड almost forces us to accept the first interpretation

§ 8 The taxt gives both सुकड and सुक्कड as the Pk equivalents of सुकृत, the second is a good illustration of contamination with दुक्कड

§ 10 कटकबद्धमिव विष is not quite clear,-H adds मन्त्रसामर्थ्येनाफल स्यात. If it refers to the neutralising process of poision, कटक might be taken as sea-salt. Or it might refer to some occult practice of charmers tying down the piece of poison in a circular ring or string

अपुणभावे–'तथा अपुनर्भाव स्यात्कर्म, पुनस्तथाबन्धकत्वेन'–H
Or it can be taken as अपुनर्भव.

आसगलिज्जति–'तथा आसकलीक्रियन्ते आक्षिप्यन्ते इत्यर्थ.'–H.

अपडिबन्धमेअ–प्रतिबन्धरहित अनिदानमित्यर्थः–H.

II

§ 1 अत्यन्तभावसार–महता प्रणिधानबलेन–H.

These are the famous five vows to be observed by every Jain they are called अणुव्रतs or partial vows when they are prescribed for a householder and the same are called महाव्रतs when prescribed for a monk the difference between the two types is that महाव्रतs are practised with strict thoroughness As enumerated here, they are अणुव्रत and it is to indicate this that the word स्थूल is added (H translates स्थूल by स्थूर whose classical Sk. sense is altogether different) For instance अहिंसा of a householder is prescribed with many practical considerations He is not bound to abstain from harming onesensed beings and so forth

§ 5 आयतिविराधक–परलोकपीडाकरम्– H.

III

§ 1. इत्थ खलु–अत्र खलु सुख्यप्यसुखी पर्यायत,,सदपि असत्पर्यायत एव। स्वप्न इव सर्वमालमालमास्थाभावेन–H. The sense of the word आलमालम् is not quite clear.

समिज्झइ°-समृद्धयति च मम समीहित ससारव्यवच्छेदन गुरुप्रभावेण। एव शेषाण्यपि भार्यादीनि बोधयेदौचित्योपन्यासेन –H.

§ 2 अब्रह्मा°–अन्यथैवमपि, तदनुज्ञाभावे। अनुपध एव भावतः। उपधियुक्तः स्याद व्याजवान् स्यादित्यर्थ·। उक्त च–

निर्माय एव भावेन मायावास्तु भवेत्क्वचित ।
पश्येत्स्वपरयोरत्र सानुबन्धहितोदयम् ॥-H.

नाय॰-ज्ञातमुदाहरणम्-H The Jain commentators always translate that word by ज्ञात, meaning illustration which sense is unknown to classical Sk Figuratively it can be taken like that. But it is more correct to take it as न्याय in the sense in which it is used in phrases देहलीदीपन्याय and so forth

§ 3 संठविय॰-तथा तेन वृत्त्याच्छादनादिना प्रकारेण सस्थाप्य-H.

§ 4 सुक्कपक्खिए॰- शुक्लपाक्षिको महापुरुषः परीतससार इत्यर्थः। यथोक्तम्—

जस्स अवड्ढो पोग्गलपरियट्टो सेसओ अ ससारो ।
सो सुक्कपक्खिओ खलु अहिगे पुण कण्हपक्खीओ ॥-H.

The author, in calling a pious man as शुक्लपाक्षिक, has perhaps in his mind the growing digits of the moon in the white half of the month.

विभाषा॰-कदाचिदेतत्सपादयितु शक्यते कदाचिन्न इत्येवरूपा-H

भगव इत्थ नायं-भगवानत्र ज्ञात महावीर एव परिहरन् गर्भाभिग्रहप्रतिपत्त्याकुशलानुबन्धिनम् । तथा कर्मपरिणत्या मातापितृशोक प्रव्रज्याग्रहणोद्भवमिति । उक्त च—

अह सत्तमम्मि मासे गब्भत्थो चेवभिग्गह गेण्हे ।
णाह समणो होह अम्मापियरे जियंतम्मि ॥ -H

This refers to the famous incident in Māhavīra's life When he was in the womb he remained silent once without any movements to such an extent that his mother misunderstood that the embryo disappeared and began to weep and wail like anything. We have a graphic description of this in Kalpasūtra. Mahāvīra understood the reason and it is at that time that he made a vow that he would not

enter the ascetic order as long as his parents were living-an incident which almost stands in contrast with the one in the life of his younger contemporary Buddha

This clearly indicates that the responsibilities to be disposed of before entering the Jain ascetic order were not in any way light while in Buddhism it was more easy to turn out a Buddhist monk This easy admission though it was begun with honest motives by Buddha and though it gave impetus to the popularity of Buddhism,proved fatal in the end. This way of easy admission into the order is portrayed in मृच्छकटिकम्, possibly with a satirical touch

## IV

§ 1. उवाओ अ साहगो नियमेण etc.–उपायश्चोपेयसाधको नियमेन, कारण कार्याव्यभिचारीत्यर्थ । अतज्जननस्वभावस्य तत्कारणत्वायोगादतिप्रसङ्गात । एतदेवाह–तत्स्वतत्त्वत्याग एवोपायस्वतत्त्वत्याग एवान्यथा स्वमुपेयमसाधयत । कुत इत्याह–अतिप्रसङ्गात । तदसाधकत्वाविशेषणानुपायस्याप्युपायत्वप्रसङ्गात् । न चैव व्यवहारोच्छेद आशङ्कनीय इत्याह–निश्चयमतमेतदिति सूक्ष्मबुद्धिगम्यम् ।

In view of the law of cause and effect it is the means that can achieve the end If they do not achieve the desired effect and if any thing else can fruitfully function for them, the very law of cause and effect that brooks no exception is vitiated. If something which cannot be called the means can achieve the end why not something else? It is to this that the author refers as unwarranted consequence ( अतिप्रसङ्ग ) If strings with requisite accessories fail to produce the cloth and if the same is produced by

earth, there is no reason why wood and so many other things in the world should be precluded from producing the cloth.

§ 2. निअत्तग्गहदुक्खे०–' निवृत्ताग्रहदु ख. '– Rather निवृत्तगृहदुःखः संसारदुःखान्निवृत्त इत्यर्थ.

सुस्सूसाइगुणजुत्ते°–This refers to the eight necessary virtues of a disciple who wants to be instructed in sacred texts Haribhadra has enumerated them in the commentary. The following verse (I. 14) from the newly discovered वराङ्गचरित of जटाचार्य enumerates them thus —

शुश्रूषताश्रवणसग्रहधारणानि विज्ञानमूहनमपोहनमर्थतत्त्वम् ।
धर्मश्रवार्थिषु सुखाभिमुखेन नित्यमष्टौ गुणान्खलु विशिष्टतमा वदन्ति ॥

आययट्ठी,आयतार्थी मोक्षार्थी –H. आयत in the sense of मोक्ष is not usual in classical Sk.

अवायबहुलस्स निरवाए–' अपायबहुलस्य निरुपक्रमक्लिष्टकर्मवत निरपायो यथोदितः मार्गगामीति प्रक्रमः'—H. Since the sentence occurs in the context of textual study and the grasp of the principles therein, I am inclined to take the sentence as ' अवायबहुलस्य निरपायः' । अवाय means judgement as in अवग्रहेवायधारणाः । (तत्त्वार्थसूत्र, I, 15)

प्रवचनमातृसगत.—endowed with the mothers of the Creed They are eight in number and parenthetically enumerated in the next word. The eight comprise five Samitis i e., items of carefulness with regard to (i) walking (ii) talking (iii) seeking food (iv) handling articles of use and (v) answering the call of nature, and the three guptis are (i) control of mind (ii) of speech and (iii) of bodily activities. The creed of

अहिंसा is the best of Jain Ethics and it is in this spirit that these eight which help to observe the vow of अहिंसा are called the mothers of the Creed.

दुविहाए परिन्नाए–एतदेवाह द्विविधया परिज्ञया ज्ञपरिज्ञया १ प्रत्याख्यानपरिज्ञया २ च। ज्ञपरिज्ञावबोधमात्ररूपा प्रत्याख्यानपरिज्ञा तद्गर्भक्रियारूपा-H

The first is objective knowledge, i. e., to know the principles for the sake of knowledge only ; the second implies the practical considerations attendant thereon. To know is one thing and to know and put into practice those principles is another

तहा आसासपयासदीव etc तथा आश्वासप्रकाशद्वीप दीप वा सम्यग्विजानातीति वर्तते । किंविशिष्टम् इत्याह–स्पन्दनास्थिरादिभेदम् । इह भवाब्धावाश्वासद्वीपो मोहान्धकारे दुःखगहने प्रकाशदीपश्च । तत्राद्यः स्पन्दनवानस्पन्दनवांश्च प्लावनवानप्लावनवांश्चेत्यर्थः । इतरोपि स्थिरोऽस्थिरश्च । अप्रतिपाती प्रतिपाती चेत्यर्थः – H. Things of this world exhibit a nature according as they are viewed from the practical and the last standpoint of view Or as भोजदेव puts it —

तत्त्वार्थं निश्चयो वक्ति व्यवहारस्तु जनोदितम् ।

परीसह°–परीषह's which a monk has to endure, so that he should not fall from the Right Path and that his Karmas should be consumed, are twentytwo in number 'क्षुत्पिपासाशीतोष्णदशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याक्रोशवधयाचनालाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाज्ञानादर्शनानि' ( तत्त्वार्थसूत्र, IX 9 )

उवसग्ग—It is of three kinds according to the agents that bring about the calamity. दिव्वे माणुस्सए

तिरिक्खे अ, i. e., caused by gods, men and lower beings

§ 3. निअत्तमाणवेअणे - निवर्तमानवेदनः कण्डूवाद्यभावात् -H.

किरिओवयोगेण etc - तथा क्रियोपयोगेन इतिकर्तव्यतायां बोधेन हेतुना अपीडितः अव्यथितो निवातस्थानासनौषधपानादिना । किम् इत्याह-शुभलेश्यया प्रशस्तभावरूपया वर्धते वृद्धिमाप्नोति -H. लेश्या should not be interpreted as the colour of the soul. It is something like the aura of the soul and its presence is due to the association of Karmas It is indicative of the temperament and hence it is called as mental attitude (भाव). लेश्या is of six kinds: कृष्ण, नील, कपोत, हरित, पद्म and शुक्ल, the first three are auspicious and the last three inauspicious

§ 4 विसन्न etc एतदेव स्पष्टयन्नाह-विषान्नतृप्तिफलमत्र ज्ञातमल्प विपाकदारुण, विराधनासेवनात । एतदेवाह-आवर्त एव तत्फलम्, आवर्तन्ते प्राणिनोऽस्मिन्नित्यावर्त ससारः'-H.

§ 5 तेउल्लेसा० -' अत्र तेजोलेश्या चित्तसुखलाभलक्षणा '-H.

सव्वोवहासुद्धे-सर्वोपधाशुद्धो निरतिचारत्वेन-H. अभवसाहग etc' ' मोक्षसाधकमित्यर्थः । निदर्शनमाह-भोगक्रिया । सुरूपादिकल्प न रूपादिविकलस्येताः सम्यग् भवन्ति ' -H.

§ 6 तत्तत्तखण्डणेण etc., तत्तत्त्वखण्डनेन सक्लेशादिभ्य उभयलोकापेक्षया भोगक्रियास्वरूपखण्डनेनेति भावः । एतद् ज्ञानमुच्यते । यदेवमिष्टवस्तुतत्त्वानिरूपकम -H.

## V

§ 1. This chapter mainly deals with the description of Siddha and his happiness As an introduction we might quote three verses from अमृतचन्द्र's पुरुषार्थसिद्ध्युपायः—

सम्यक्त्वचरित्रबोधलक्षणो मोक्षमार्ग इत्येष ।
मुख्योपचाररूपः प्रापयति परं पद पुरुषम् ॥
नित्यमपि निरुपलेपः स्वरूपसमवस्थितो निरुपघातः ।
गगनमिव परमपुरुष.परमपदे स्फुरति विशदतम ॥
कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।
परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥

Haribhadra has beautifully summarised this chapter in his सिद्धसुखविंशिका in Pk verses. Compare also देविंदत्थयपइण्णय, verses 278-301, which deals with this very subject in details 'तब्भावेऽणुभवो°-The liberated soul experiences infinite happiness It is not possible for others to experience it for the sake of experiment It must be accepted on the authority of the words of that omniscient Jina His words are absolutely true because the various antecedents of falsehood are absent from him H. quotes a verse —

रागाद्वा द्वेषाद्वा मोहाद्वा वाक्यमुच्यते ह्यनृतम् ।
यस्य तु नैते दोषास्तस्यानृतकारण नास्ति ॥

Thus the Jain authors are sufficiently zealous about the authority of their आगमs. That spirit is well expressed in the following oftquoted verse –

सूक्ष्मोदित वचस्तस्य हेतुभिर्नैव हन्यते ।
आज्ञासिद्धं तु तद् ग्राह्य नान्यथावादिनो जिना ॥

§ 2. साइअवज्जवसिअ etc. When we consider the case of a single Siddha the happiness attained by him has a beginning because in samsāra it was never obtained, and it has no end because the condition of Liberation is eternal from which there is

no return into संसार, and the happiness therein has no end If all Siddhas are to be considered together that happiness has neither beginning nor end because souls are eternal, liberability is eternal, liberation is being attained from eternity and it will continue till eternity

अणेगतवाओ तत्तवाओ–This refers to the famous Jain Logic known as the doctrine of manifold predication or Relative pluralism It is also called Syād-vāda or सप्तभंगीनय. Powers of the mind and speech are too limited to do proper justice in expressing the nature of an entity. So the best way is to analyse that entity and then state its different aspects without ignoring others. This is the underlying idea of अनेकान्त where no individual statement can claim absolute truth

अबद्धबधणे etc किं वाबद्धबन्धने प्रथम अमुक्तिर्मुक्तयभावः । कुतः इत्याह–पुनर्बन्धप्रसङ्गात अबद्धत्वेन हेतुना.

न भव्वत्ततुल्ल etc Haribhadra implies that the author is attacking the साख्य view here Liberability is not co extensive with the soul because there are souls called अभव्य who cannot attain liberation at all दिदृक्षा तु केवलजीवरूपेत्यर्थ । न भावियोगापेक्षया महदादिभावे तदा केवलत्वेन तुल्यत्व दिदृक्षायाः भव्यत्वेन। अत्र युक्तिमाह–तदा केवलत्वेन भावियोगाभावे सदा अविशेषात्तथा सासिद्धिकत्वेन तदूर्ध्वमपि दिदृक्षा-पत्तिरिति हृदयम्। एवंस्वभावैवेय दिदृक्षा या महदादिभावाद्विकारदर्शने केवलावस्थायां निवर्तते, इत्येतदाशङ्कयाह–तथा स्वभावकल्पनं कैवल्या-विशेषे प्रक्रमाद्दिदृक्षाया भावाभावस्वभावकल्पनमप्रमाणमेव। आत्मनस्त-द्भेदापत्तेः प्रकृते' पुरुषादिकत्वेन तद्भावापत्त्येति गर्भः –H.

न अप्पभूअं कम्म etc., Karman is not inherent in the nature of the soul nor is it merely an imaginary imposition thereupon. The relation between the two is of the nature of close association

न भवाभावो उ सिद्धी etc. Here the author makes the point quite clear that निर्वाण according to Jainism is not merely the negation of something ( say for instance ससार and its misery ) not mere void but a positive state, a condition with positive qualities

नाणाइमंत भवो etc. एवं हि नानादिमान् भवः ससारः कदाचिदेव सन्तानोत्पत्तेः । तथा न हेतुफलभावः । चरमाद्यक्षणयोरकारणकार्यत्वात् । I am inclined to construe it thus–'न अनादिमान् भवः इति चेत्, न हेतुफलभावः'

§ 3 लोगग्ग etc The abode of Siddhas is situated at the top of this Universe, at the end of the लोकाकाश. About the accommodation of Siddhas H. quotes a verse from his सिद्धसुखविंशिका.—

जत्थ य एगो सिद्धो तत्थ अणता भवक्खयविमुक्का ।
अन्नोन्नमणाबाह चिट्ठति सुही सुह पत्ता ॥

अकम्मुणो गई etc When the soul is free from the burden of Karmas it flies straight upwards to the top of the लोकाकाश where it stands automatically, due to the absence of necessary fulcrum of motion beyond the लोकाकाश. The analogy of gourd etc. is given in detail in तत्त्वार्थसूत्रः 'आविद्धकुलालचक्रवद्–व्यपगतलेपालाबुवद–एरण्डबीजवदग्निशिखावच्च' ( x.7). The Sūtra will be made clear by the following verses from तत्त्वार्थसार of अमृतचन्द्र.

कृत्स्नकर्मक्षयादूर्ध्वं निर्वाणमधिगच्छति ।
यथा दग्धेन्धनो वह्निर्निरुपादानसंततिः ॥
तदनन्तरमेवोर्ध्वमालोकान्तात्स गच्छति ।
पूर्वप्रयोगासङ्गत्वाद्बन्धच्छेदोर्ध्वगौरवैः ॥
कुलालचक्र डोलायामिषौ चापि यथेष्यते ।
पूर्वप्रयोगात्कर्मेह तथा सिद्धगतिः स्मृता ॥
मृल्लेपसङ्गनिर्मोक्षाद्यथा दृष्टाप्स्वलाबुनः।
कर्मबन्धविनिर्मोक्षात्तथा सिद्धगतिः स्मृता ॥
एरण्डस्फुटदेलासु बन्धच्छेदाद्यथा गतिः ।
कर्मबन्धनविच्छेदाज्जीवस्यापि तथेष्यते ॥
यथाधस्तिर्यगूर्ध्वं च लोष्टवाय्वग्निवीचयः ।
स्वभावतः प्रवर्तन्ते तथोर्ध्वगतिरात्मनाम् ॥
ऊर्ध्वगौरवधर्माणो जीवा इति जिनोत्तमैः ।
अधोगौरवधर्माणः पुद्गला इति चोदितम् ॥
अतस्तु गतिवैकृत्य तेषां यदुपलभ्यते ।
कर्मण प्रतिघाताच्च प्रयोगाच्च तादिष्यते ॥
अधास्तिर्यक्तथोर्ध्वं च जीवाना कर्मजा गतिः ।
ऊर्ध्वमेव स्वभावेन भवति क्षीणकर्मणाम् ॥

( मोक्षतत्त्ववर्णन, 26-34 )

अवुच्छेओ etc It may be asked that the number of liberable souls will one day be exhausted if they go on attaining Liberation in eternal time there cannot be any supplimentation because we are taking the case of *all the* souls and because the souls that have attained liberation do not return into संसार The answer given is that the number of liberable souls is infinite and infinity can never be exhausted. This Jain idea of infinity has anticipated the view of modern scientists.

भव्वत्तं etc. 'अतो न क्षयो भव्यानामिति स्थितम। एव च सति भव्यत्वं योग्यतामात्रमेव सिद्धिं प्रति केषांचित्प्राणिनां ये न कदाचिदपि सेत्स्यन्ति। तथा चागमः--' भव्वा वि न सिज्झिस्संति केइ' इत्यादि। भव्यत्व सिद्धिगमनयोग्यत्व फलगम्या च योग्यता। को वा एवमभव्येभ्यो विशेषो भव्यानाम। इत्याशङ्काव्यपोहायाह--प्रतिमायोग्यदारुनिदर्शनेन, तथा हि तुल्याया प्रतिनिष्पत्तौ तथाप्येक दारु प्रतिमायोग्यं ग्रन्थ्यादिशून्यतय न तदन्ययुक्ततयेत्यादिविद्वदङ्गनादिसिद्धमेतम् --H.

ववहारमयमेअं etc. Jain Logicians admit two standpoints of view, व्यवहार and निश्चय. In some cases व्यवहार might apparently look as contrary to the निश्चय but it only helps to grasp the Real. The following verses of अमृतचन्द्र clearly bring out their distinction and relative utility·—

> निश्चयमिह भूतार्थं व्यवहार वर्णयत्यभूतार्थम्।
> भूतार्थबोधविमुखः प्रायः सर्वोऽपि ससारः॥
> अबुधस्य बोधनार्थं मुनीश्वरा देशयन्त्यभूतार्थम्।
> व्यवहारमेव केवलमवैति यस्तस्य देशना नास्ति॥
> माणवक एव सिंहो यथा भवत्यनवगीतसिंहस्य।
> व्यवहार एव हि तथा निश्चयता यात्यनिश्चयज्ञस्य॥
> व्यवहारनिश्चयौ यः प्रबुध्य तत्त्वेन भवति मध्यस्थ.।
> प्राप्नोति देशनायाः स एव फलमविकल शिष्यः॥
>
> (पुरुषार्थसिद्ध्युपाय, 6–8)

शकराचार्य also admits these two viewpoints with the difference that he calls निश्चय as परमार्थ.

आमकुंभोदग etc. उक्त च –

> आमे घडे निहित्त जहा जल त घड विणासेइ।
> इय सिद्धतरहस्स अप्पाहारं विणासेइ॥